

STRENGTHENING CHARACTER EDUCATION IN SOCIAL STUDIES LEARNING BASED ON LOCAL WISDOM

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Abstract

Local Wisdom is one of the guidelines for community life. Although they often experience changes and developments, the values contained in local wisdom do not change. Inheritance left by ancestors must be preserved. One of the best ways to protect it is by implementing values through education. Social science education and local wisdom are a combination that should not be separated, the essence of social studies learning is integrating the values of local wisdom and the nation's noble values. This study includes analytical studies of habituation conducted in social wisdom-based local learning activities to strengthen the character of students. Therefore, this research uses qualitative methods through case studies (qualitative case study design). The results of this study explain that the habituation process developed by schools in local wisdom based social studies learning activities at MTs Al-Hidayah Wajak, aims to strengthen the character of students through habituation that is applied in daily life. Material sourced from the local knowledge of local students can make contextual and meaningful learning. So it needs continuous effort and commitment to implement character education based on local wisdom. So that in the end, education in Indonesia has a radiant local superiority amidst global culture.

Keywords: Character education, Social studies learning, Local wisdom

INTRODUCTION

The development of national education has always been oriented towards efforts to develop human resources (HR) aimed at achieving national excellence. One of the most important sectors that has a direct contribution

to the development of the quality of human resources is the education sector. Education can be said to be the main catalyst in HR development. Education is also a framework for those who wish to achieve excellence in mastering science and technology (IPTEK) as an important factor in increasing competitiveness in the current global era. Thus, it is clear that education is essentially a process in an effort to develop people who can recognize themselves and explore their potential and be able to understand the real life realities around them, both locally, nationally and globally.

The purpose of national education can be achieved through a variety of activities, one of which is the Social Sciences learning activity (IPS), which is intended to understand and develop knowledge, values, attitudes, social skills and be able to reflect on the lives of people, nations and countries. One of the important breakthroughs in education is the birth of a new curriculum that gives great attention to the development of education based on local cultural wisdom (Susanto, 2014, p. v-vi).

This breakthrough aims to arouse the awareness and attention of education personnel in exploring and developing education based on local culture that is sourced from local potential. Learning social science (IPS) based on local wisdom is expected to be able to generate local potential that has been marginalized and excluded from public attention. This has become an actual issue that has received widespread public attention, so that people are called to participate actively in the process of research and development of local cultural wisdom. In the implementation of education based on local cultural wisdom, it can be integrated in non-formal subjects or activities, such as extracurricular activities or both. It is more effective if local cultural wisdom is integrated in education programs and strengthened in extracurricular activities to make it more optimal (Asmani, 2012, p. 9-10).

Social science education and local wisdom are a combination that should not be separated, the essence of social studies learning is integrating the values of local wisdom and the nation's noble values. If social studies learning does not integrate the value of local culture, it is possible for students as the next generation to be uprooted from the cultural roots they have. The characteristics of the Indonesian nation in the eyes of the international world which are admired by its cultural diversity gradually fade and even disappear. Education as an institution that provides cultural values and social values for resources or sources of educational teaching materials. Culture can color the forms of education that can be used as a tool for the progress of the nation and state. Cultural values or essence of the regional culture or ethnic groups that contain and have educational value can provide models and methods of

learning that are in accordance with the nation's personality and character and can be used by the community to build Indonesian people from one generation to the next (Simanjuntak, 2014, p. v).

In forming the character of both culture and education must support each other. Culture has cultural values that function and are able to shape the supporting human character. Educators must be able to explore the cultural values needed to build the character needed by the nation. However, the most important thing is education must be able to form a personality who is really eager to have good character and be useful to the nation. Good moral character. Morals derived from cultural values, and especially get support from religious teachings and beliefs held by every human being of Indonesia (Simanjuntak, 2014, p. 20).

Education Character

The term new character education emerged in the last decade in the United States, including Indonesia has only used the term in recent years. Suyata (2011, p. 13) explains that ten to twenty years ago, the term moral education was more popular in America, while the term character education was more popular in the Asian region. While in the UK prefers the term education values, and specifically in Indonesia the term Pancasila moral education has also been used. Character is a hot issue to be discussed in Indonesia today. The number of officials / bureaucrats involved in corruption is a sign that something has changed in humans. Conflicts between tribes, races, religions also occur in several regions in Indonesia. Not only that, theft, murder and brawl between students also color the news in print and electronic media. From this it seems there is a problem, namely the decline in character values in humans. From this issue many arguments were born, one of the highlights was the world of education. There are many opinions that education has so far only given impetus to students, while attitudes have not been fully formed. Since then, changes have been made in educators' policies, including the most recent one being the 2013 curriculum changes that prioritize character building in students.

Understanding Character according to the Language Center of the Ministry of National Education is innate, heart, soul, and personality, character, behavior, personality, character, character, temperament, character. The characters are personality, behavior, character, character, and character. Lickona in Akbar (2015) explains the

definition of a good character (good character) as living a life with truth. The truth is related to attitudes toward self and others. Amri (2015) mentioned that people whose behavior is in accordance with moral rules is called noble character. In line with Akbar's opinion, Sofan Amri also agreed that humans with good character are people who try to do the best things for God, himself, fellow environment, nation and country and the world in general by optimizing their potential (knowledge) accompanied by emotional awareness and his motivation.

Character education is a system of inculcating character values to school members which includes components of knowledge, awareness or will, and actions to implement those values. Yunus (2013, pp. 67-79) national character building is very important because it relates to the process of fostering, improving, inheriting citizens about the concept of behavior and noble values of Indonesian culture imbued by Pancasila and the 1945 Law. As for Manullang's opinion (2013, pp. 1-14) suggested that character education consists of developing positive attitudes, essential mindset, normative commitment, and components of ability based on IESQ. Therefore, the nature of character education in the context of education in Indonesia is the education of noble values that originate from the culture of the Indonesian people themselves in order to foster the personality of the nation's next generation.

Based on research at Harvard University in the United States, obtained research results that a person's success is not determined solely by factors of knowledge and technical ability (hard skills), but rather by the ability to manage themselves and others (soft skills). This research reveals success is 20% hard skills and 80% soft skills. Opinions are then supported by Hyoscyamina (2011, pp. 144-153) who say that brain intelligence is only a minimum requirement for success, emotional intelligence which actually leads a person to the peak of achievement, not IQ. This illustrates the quality that character education is important to develop, both in formal and non-formal education pathways. As for some opinions expressed about the values of character education.

Character education aims to improve the quality of implementation and educational outcomes in schools that lead to the achievement of the formation of character and noble character in students as a whole, integrated and balanced adjusted to the competency standards of graduates. Through character education

students are expected to be able to independently improve and use their knowledge, study and apply character values and noble morals in daily behavior. Aeni (2014, pp. 50-58) explained 18 items of character education values that had been formulated by the Ministry of National Education, namely, Religious, Honest, Tolerance, Discipline, Hard Work, Creative, Independent, Democratic, Curiosity, National Spirit, Love homeland, Appreciating achievement, Friendly / communicative, Peaceful Love, Likes to read, Environmental care, Social care, Responsibility.

The character values are associated with local wisdom, such as Asriati's opinion (2012) noble values related to local wisdom, namely 1) love for God and the universe and its contents, 2) responsibility, discipline, and independence, 3) honest, 4) respect and courtesy, 5) affection and care, 6) creative confidence, never give up, 7) justice and leadership, 8) kind and humble, 9) tolerance and love for peace. Schools, as formal institutions of education, have a great deal of instilling character education for the nation's next generation. Hidayat (2012) explains that success in the process of forming the character of graduates of an educational unit, will be determined not by the strength of the learning process, but will be determined by the strength of its management, which implies that the quality of graduate character has a strong dependence on the quality of school management. This is because the process of character building must be integrated into various forms of school activities.

Local Wisdom

Local wisdom is any form of wisdom based on the values of goodness that are trusted, applied and always maintained for a long period of time (hereditary) by a group of people in a particular environment or region where they live. Local wisdom has a close relationship with traditional culture in a place, in that local wisdom contains a lot of views and rules so that people have more foothold in determining an action such as people's daily behavior. In general, ethics and moral values contained in local wisdom are taught from generation to generation, passed down from generation to generation through literature and manuscripts. Local wisdom taught from generation to generation is a culture that needs to be maintained, each region has its own character on its culture and there is local wisdom attached in it.

Local wisdom (Fajarini, 2014, pp. 123-124) is a view of life and science as well as various life strategies in the form of activities carried out by local communities in answering various problems in meeting their needs. In a foreign language, it is often conceptualized as a local policy of "local wisdom" or local knowledge "local genius". Local wisdom is human intelligence possessed by certain ethnic groups which is obtained through community experience. That is, local wisdom is the result of certain communities through their experiences and not necessarily experienced by other communities. These values will be very strongly attached to certain communities and those values have gone through a long time, throughout the existence of these communities. Anthropological scientists (Koentjaraningrat, 2009, p. 112) such as Koentjaraningrat, Spradley, Taylor, and Suparlan, have categorized human culture as a container of local wisdom to ideas, social activities, artifacts. Culture is the whole knowledge possessed by a group of people and is used as a way of life to interpret their environment in the form of daily actions. Ichwal (2011) in the book *Restoration of Education*, states that the importance of cultural education is as important as building the nation's character. This is also in line with the opinion of Fajarini (2014) that exploring and preserving various elements of local wisdom, traditions and local institutions, including norms and customs that are useful and can function effectively in character education.

Character education in local wisdom based social studies learning

Based on the essence of the 2013 curriculum that the most element given to students is the affective aspect, because basic education is the foundation for students to learn in full in order to prepare themselves towards community life, whether local, national or global. For this reason, teachers need to have commitment and consequences in preparing students to face the challenges of global life. The teacher has an important role in developing character education because the teacher is an agent of reform and has a central role and learning. The teacher must be committed to developing student character based on character values and be able to define in the form of behavior that can be observed in everyday school life. But the most important thing is of course teachers must also have good character, considering the teacher is a role model for students.

The development of learning materials especially social studies material can be developed by utilizing local wisdom in the community. The teacher can plan activities or assignments given to students, which are sourced from the local wisdom of the surrounding community. Activities originating from local local wisdom can be applied with the observation activities accompanied by the task of reporting the results of observations. In addition, if observational activities or field studies are not possible, the teacher can provide readings or texts about local wisdom that are supported by media images and videos, so students can have a clear description of the local local wisdom of students. Seeing this situation, residents have the desire to clean up trash and then have the initiative to recycle so that it decreases.

Values in local wisdom are not only implanted in theory in the classroom. Routinely, teachers can teach students directly to practice these noble values in everyday life. Habituation is an effort that can be done in character education. If habituation is carried out continuously and continuously, it will show culture. This is in line with the opinion of Mulyasa in Ramdhani (2014) stating that character education is carried out through the creation of a conducive environment, one of which is through habituation.

Habituation done at school is done by the teacher setting an example. The teacher as a role model must provide a good example, so students can emulate the attitude or good character of the teacher. This is because students are at the stage of social development that likes to imitate (imitation) of idol figures. Other than that. Children need praise and attention when students are able to develop good habits and new skills. So it is important for teachers to always instill character education, both through learning activities in the classroom and outside the classroom (outdoor).

In addition, teachers need to get support from various parties to develop character education, namely family and community. Environmental factors have a significant positive effect on character formation. Formation of the nation's character needs habituation that is done repeatedly and consistently starting from the family, school and community. This activity is able to open jobs for local residents who want to recycle waste. This business does not require special expertise, it only requires patience, hard work and perseverance.

From the description above, the researcher wants to find out how to strengthen character education through social wisdom-based social learning that is carried out in schools, in which case the researcher chose MTs Al-Hidayah Wajak as a place of research because Al-Hidayah Wajak MTs is one of the favorite private schools favor local wisdom.

METHOD

This study includes analytical studies of habituation conducted in social wisdom-based local learning activities to strengthen the character of students. Therefore, this research uses a qualitative method through a case study approach (qualitative case study design). Through this research the researcher hopes to identify the development of character education through local wisdom-based social studies learning at MTs Al-Hidayah Wajak, so that it can provide a picture of strengthening character education through social studies learning activities.

According to Yin (1993, p. 16) and Denzin & Lincoln (1994, p. 76) this method is appropriate if the researcher wants to see and explore the results of a program or activity that has been implemented. Whereas Denzin & Lincoln (1994, p. 76) state that research designs like this can help researchers understand problems in a deep and complex way. Subjects in this study were residents of Al-Hidayah Wajak MTs relating to local wisdom-based social studies learning consisting of school principals, social studies curriculum teachers and students.

According to Fantana (1994, p. 89), Creswell (2006, p. 54), and Sugiyono (2014, p. 89) the selection of informants must have at least four categories, namely: (1) understand well the problem under study; (2) still active in the field under study; (3) have time to provide information to researchers, and (4) provide information in accordance with facts that occur in the field. The data obtained is then collected from respondents through interviews, observations and documentation studies from the field then described in the form of reports.

RESULT AND DISCUSSION

The problem of character is still a problem that continues to be discussed in the world of education. Included in the improvement of the curriculum which is still considered less prioritizing about the formation of character. The presence of the 2013 curriculum gives a new color in the world of education, cognitive is not a top priority, but rather emphasizes the formation of character. If you look back at the previous curriculum, character education

is not a strange thing in the world of Indonesian education. Ki Hajar Dewantara once stated that education is an effort to grow character (character), mind and body of children, so that children can grow perfectly. Thus character education is an integral part that is very important in education so it should not be separated in the content of education.

The challenge now and in the future is how we are able to place character education as a strength of the nation. Therefore, policies and implementation of character-based education in schools become very important and strategic in the framework of building this nation. Local wisdom must function as a source of noble values that must be taken. The education process will be quickly understood and understood by providing learning starting from the immediate environment, both the family and the surrounding environment. Learning about the surrounding environment will provide many benefits, one of which is to provide convenience for students in understanding about the concept of local culture. Local wisdom around students becomes a part that is close to students and is not a new thing in their lives.

For schools, the importance of implementing character education for students is not just fulfilling tasks and responsibilities in order to carry out the curriculum that has been charged, but the inculcation of character values is a counterbalance to the knowledge possessed by students. Character values are one of the efforts in forming participants in a holistic way, which is to develop students from the physical, emotional, social, creativity and intellectual aspects optimally. In principle, the pattern of implementation in instilling the values of character education towards students in schools is not regulated in a standard and absolute way. However, the most important thing is how the character's values arrive, are understood, embedded, and are expected to become permanent in every student.

The findings show that using local wisdom in providing learning will be very easily understood by students. Instilling the value of local wisdom can be done with a learning approach. In recent times character education has become a serious discourse, but some groups have forgotten the role of local wisdom. This needs to be emphasized because to form the character through education which currently uses the term character education is a shared responsibility for all educators, both at home and at school. Character education must start from the educator itself. Character education will not get good results if only limited to learning, but must be practiced in daily actions and learning from the immediate environment.

In various countries, character education has also been developed, which has the same essence and meaning as moral education and moral education.

The goal is to shape the child's personality, so that he becomes a good human being, a good citizen and citizen. Character education in the context of education in Indonesia is value education, namely education of noble values that originate from the culture of the Indonesian people themselves, in order to foster the personality of the younger generation. Character education is an attempt to instill good habits (habituation) so that students are able to behave and act based on values that have become their personalities. These values must be grown and developed from students so that they will become a school culture. Character education according to Thomas Lickona (1991) to shape one's personality through character education, the results of which can be seen in the actual actions of a person, that is good behavior honest, responsible, respect the rights of others, hard work and so on.

CONCLUSION

The habituation process developed by schools in local wisdom-based social studies learning activities at MTs Al-Hidayah Wajak aims to strengthen the character of students through habituation. Character education as one of the most important aspects in creating quality human resources. There are no fixed or absolute rules on how to carry out character education. However, schools are required to design well and seriously with a variety of patterns so that these character values can become permanent behavior for students in the future. Teachers must instill character education so that students have a strong foundation in social life. Strengthening character education through local wisdom needs to be done by the teacher so that students increasingly recognize the local environment and become more in love with the culture of their own people. In developing local wisdom materials, teachers are expected to be creative in combining local wisdom with material. Material sourced from the local knowledge of local students can make contextual and meaningful learning. So it needs continuous effort and commitment to implement character education based on local wisdom. So that in the end, education in Indonesia has a radiant local superiority amidst global culture.

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